

Hillegard's. A  
Nunnes Prophesie,  
OR.  
The fall of Friers.

Contayning the downefall of the Pope, by the  
Vnicorne of the West; prophesied 300. yeares  
agone, and fulfilled in this present age 1615.

*First read, and then iudge.*

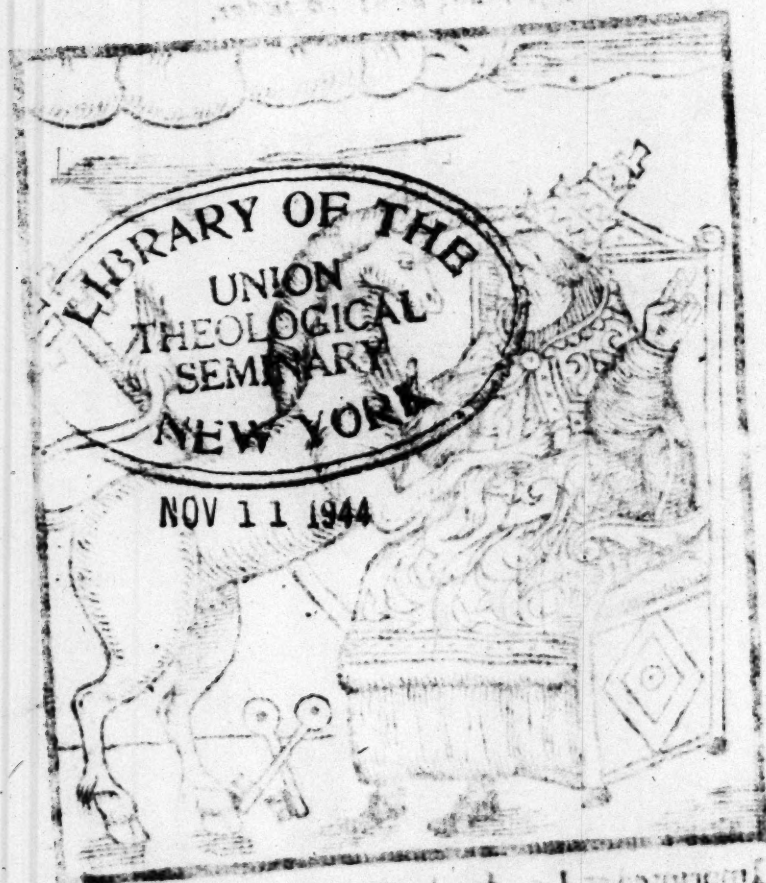


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## The Author to the

generall Readers.

**B** Rethren, we beseech you by the  
comming of our Lord Iesus  
Christ, and in that wee shall as-  
semble vnto him, that ye be not  
sodenly mooued from your  
minde, and be not troubled, nei-  
ther by spirit, nor by words, nor  
yet by letter, which should seeme to be sent from  
vs, as though the day of Christ were at hand: Let  
no man deceiue you by any meanes: For the Lord  
commeth not except the departing come first, and  
that, that Man of sinne be opened, euen the Sonne  
of Perdition, which is an Aduersarie, and is exalted  
aboue all that is called God, or Gods seruice: so that  
he sitteth as God in the Temple of God, and boast-  
eth himselfe to be God.

Remember ye not, that when I was yet with you,  
I told you these thinges: And now yee know what  
withholdeth it, euen that hee might be revealed in  
his time. (For the misterie of Iniquitie worketh al-  
readie, till he which now onely letteth, be taken ou

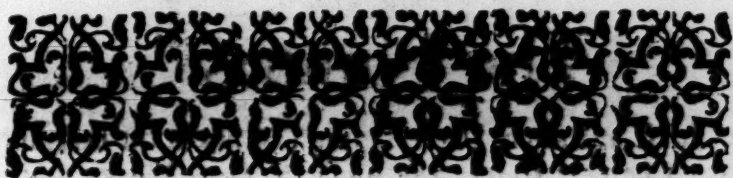


TO THE READER.

of the way.) And then shall that wicked Man be reuealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the appearance of his coming: euen him, whose coming is after the working of Sathan, with all lying power, and signes and wonders, and with all deceiueablenesse of vnrighteousnesse among them that perish, because they receiued not the loue of the truth, that they might haue bin saued. Therefore shall God send them strong delusion, that they should beleue Lies, that they all might be damned, which beleued not the truth, but had pleasure in vnrighteousnesse.

But wee are bound to giue thanks alway vnto God for you brethren, beloued in the Lord, because that God hath from the beginning chosen you to saluation, in the sanctifying of the spirit, & in beleuing of the truth, whereunto he hath called you by our Gospell, to obtaine the glory of our Lord Iesus Christ. Therefore Brethren, stand fast, and keepe the Ordinances which yee haue learned, whether it were by our Preaching, or by Epistle. But our Lord Iesus Christ himselfe and God our Father, which hath loued vs, and giuen vs euerlasting consolation, and a good hope through Grace, comfort your heartes, and stablish you in all doctrine, and good dooing.





# A Nunnes Prophecie,

OR,  
The fall of Friers.



The Pope (for that his Power and estate might seeme to proceed from a religious cause) armed himselfe with Christ and the Scriptures; As Lucius Scilla deale by the Romans, who under colour of good intent, deliuered them from the Narians: but after wardes, imprisoned, and killed the better sort of Cittizens. So is it with the Pope, who under the wordes of Christ to Peter, would assume to himselfe all Authoritie and Power, to trample vpon the heads of temporall Princes: Which wordes no wayes serue his purpose, and much lesse agree with his actions. For Christ sayd to Peter, *Math. 16.* Thou art Peter, &c. *Petrus* in the Greeke, is as much to say as in the Latine *Petrus*, in English a Rocke; and therefore of Christ hee was named a Rocke, because he had been constant and firme in acknowledging the true Catholike Faith without wauering: vpon the same Rocke (that is) vpon the same steadfast knowledge of Faith will I build my Church: and whosoener voth abide steadfast vnto the same, Well it selfe shall not preuaile against him: much lesse shall men.

Like as S. Augustine in his Sermon on this part of Scripture, voth attribute these wordes (vpon this Rocke)

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to Christ, and not to Peter, saying; This is the meaning of it: Thou art Peter, and vpon the same Rocke which thou hast confessed and acknowledged, saying, Thou art Christ the Sonne of the liuing GOD, will I build my Church, vpon mee I will build thee, and not mee vpon thee. But such as would haue men builded vpon men, said thus: I hold of Paul, I hold of Apollo, I hold of Cephas, which is Peter. The other sort which would not be builded vpon Pen, but vpon the only true Rocke Christ, said, I hold of Christ, &c. *Agustinus. Erasmus Rotodamus.*

I therefore much maruaile, how any people can bee so blinded to mist this part of Scripture, and forcibly apply the same to the Pope, as if it belonged to him. But sith his Church (which hee tearmeth the true Catholike and Apostolike Church) is not builded vpon Christ, but vpon himselfe, how can the foundation be strong, or durable? Yet doth hee bolster himselfe with Scripture, which is nothing pertinent to him. Neither doth Ciprian agree with him, whereas hee speaketh of S. Peter, vpon whom the Church was builded: For the life and doctrine of Peter, was different from the Popes, and Christes from Beliall.

## The beginning of the Pope.



He Christians in the primitive Church, had but onely Bishops, vntill the time of Constantine, Anno. 311. and those Bishops did studie the Scriptures, and tooke much paines in instructing the people, liuing soberly according to their vocation. The Bishop of Rome had not any dominion  
ouer

# Prophesie.

ouer Rome, as now he hath, but was onely a Curate vnto them; the Commons gaue much Money, and other necessities to the Bishops, which they distributed to the poore, as the Apostles did (for they did onely imitate them both in Doctrine and Almshouers.) They suffered much iniurie by the mighty men of the world, when few of power were on their sides; yet suffered they all troubles and afflictions with patience. The Common people that were won to the faith, laboured truly, and holpe one another, and gathered themselves together to praye where they might be safest. Holy Anthony in Egypt, won many vnto Christ, who increased rapidly, insomuch that many thousand Christians dwelt in Deserts of Egypt, and liued according to the Gospell: witnesse S. Ierome.

But when Constantinus Magnus had ouercome cruell Maxentius, which persecuted the Christians, hee gaue them licence to build Churches there, to haue the Gospell preached openly amongst them; and gaue them large summes towards the erection of the same: But not the Cittie of Rome, nor Lands, nor people, as the Pope allegeth in his Lawes, *Distinct. 96. Constantinus*; but reserved them to himselfe and his posteritie: for Constantinus had the possession of Rome in as ample manner as Constantinus his father formerly had; so had Iulianus, Iouinianus, Valentianus, Gratianus, &c.

Constantinus  
gaue not  
Rome to the  
Pope.

We finde not, that the Bishop then invaded the Romans, nor that he kept any manner of Warres; but liued poorly: Yet the Bishop with the Christians, were many times invaded by the Emperour.

But when Iustinianus (*Anno Christi 519.*) became Emperour, hee redeemed the Bishops from their miserie, and was a good agent vnto them. After him reigned Iustinianus his sisters Sonne, who was carefull, and set in order all the Institutions of the Emperours of Rome: which



# Prophesie.

The begin-  
ning of the  
Popes riches.

ate at this day called, The Imperiall Lawes. Her builded  
divers goodly Churches at Constantinople, and gave  
them great Riches, yearly food and sustenance. And by  
this meanes the Bishops became somewhat moze wealthy  
then they were before.

In the yeare 580. Gergorius Magnus (the first of that  
name) was made Bishop of Rome, Mauricius de Capa-  
dokia being Emperour, who was the first that came out  
of Grecia. Now was the Bishop of Rome, (by meanes  
of good benefactors) become Rich, and then fell he at con-  
tention with the Emperour, insomuch that Mauricius  
became enemie unto Gregorie at the very time when the  
Bishops were yet persecuted for the faith.

Whiles the Emperour was in the height of his perse-  
cutions, God sent a Plague to fall upon him, so that he  
was taken prisoner by Phocas, who in his stead was cho-  
sen Emperour, and caused Mauricius as he beheaded.

When Phocas (*Ann Christi 603.*) kept his Court at  
Constantinople, and the occidentall Empire (which is  
Rome, Italie, France, and Germanie) were without a head,  
the vize Emperour being slaine by Theodorico King of  
Goths, the Bishop of Rome now thought it a fitt time for  
him to put in his foot, & get the dominion of the vize Em-  
perour, that Rome might not stand open as a prey to every  
man: And for that purpose, Bonifacius the third, went unto  
the Emperour Phocas, to obtaine of him, that as in tem-  
porall dominion, every man took the Emperour for  
chiefe Head of all the World; so likewise that the Bishop  
of Rome might be the chiefe Bishop in Christendome.  
Whereupon it must needs follow, that hee should have  
Landes and open withall.

Practise to ge-  
Landes and  
people.

When

# Prophesie.

When, and in what  
time, this name *P A P A* began.



Whilſt the Emperour kept his Seate at Constantinople, the Biſhop of Conſtantinople wrote himſelfe Chiefe Biſhop, becauſe of the Empire. This ſpewdy troubled Bonifacius Biſhop of Rome, who went for the ſame purpoſe to the Emperour Phocas, praying with great earneſtneſſe inſtantly to graunt the ſeate of Rome his Imperiall priuiledge, from thence-foorth to be a Biſhop aboue all Biſhops that were: *Papa Patrum*. And the Biſhoppicke of Rome to be named and reputed the Chiefe of all Biſhoppickes.

Not without  
money.

Although this Priuiledge at the firſt, might not eaſily be graunted, yet in the end he obtayned it, through continuall ſute and mediation of Angels, although now he will hardly take acquaintance, that it was ſo: But ſayes, that he is ſupreame head, and his Romiſh Biſhoppicke to be the head of all Biſhoppicks by Gods ordinance. 21. *Quamuis et Diſtinct. 22. omnes*. And the Emperour Conſtantine (ſay they) ſhould haue giuen this priuiledge to the Pope and his Biſhoppicke, to be aboue all other; which likewiſe appeareth by their owne, *Decret. Diſtinct. 96. Conſtantine*. They may make of their priuiledge whatſoener they will, ſo long as it fits for their profit. And thus haue they written it in their owne Decrees. Thence commeth the name of the moſt holy Father the Pope. The ſame haue they afterwards coloured with Chriſt and Peter, otherwiſe there could not haue been any likelihood of truth.

But by helpe  
of Angels,

B.

But

# The Nunnes

But how agree these things together? Constantinus first graunted the Priuiledge, Gregerie the third brought it to passe by Phocas: And afterwarde must Christ confirme the same? Haue the saythfull old Bishops before Constantines time been so ignoraunt, that they vnderstood not the Scriptures? Then is it no maruaile that they were persecuted: For if they had set forth themselves sometimes with Christes wordes, they might haue been freed from danger.

If they had such an immediate Power from Christ, why should they buy, begge, and flatter vngodly Emperours for it? When Christ choose Paul to be an Apostle amongst the Gentiles, it must needes be, that he did as he was commaunded, without Emperours or Kinges confirmation to the same; and so continued vntill the time that the Emperour did behead him. After that sort was Paul made Pope, and Peter was crucified. Therefore it hath an other meaning, contrary to what the Pope alleadgeth. And of the same wordes, *Tu es Petrus*, they haue made them a Law, contrary to the doctrine of Christ, the Apostles, and saythfull Bishops: For the same Bonifacius the third of that name, when he had obtayned the chiefe Bishopricke of Phocas, immediatly he made himselfe Pope Bonifacius. Then he gathered all his Bishops and Priests together, and kept a Counsell at Rome, and declared there openly, that from that time forthward, a Pope being chosen by the Priesthood and Common people, should be holden in as much power and authoritie, as if he were consecrated and admitted by the Emperour. (Weere may you see the first thanks that the Pope rendred to the Emperour for graunting him that Priuiledge; taking from him his aunient rights, which were, and had been his predecessors since the first Christian Emperour.) And that the Emperour should make no more Bishops, but the Pope:  
and



# Prophesie.

and that the Bishops should be more obedient vnto him, then vnto the Emperour: And that they should dispatch all matters at Constantinople, without the Emperour. Thus began hee priuily to commaunde his Paister the Emperour, of whom he had his Power giuen. But the same hee did not presently put in practize by force, but suffred the Emperour for a time after, to haue his Deputy in Rome to admit the Pope.

Now when it was come to this passe, that the Popes power and pride must breake out, he tooke vpon him to be aboue the Emperour: And therefore in *Anno Christi* 718. Leo the third of that name, (being Emperour) put downe Germanicus a Patriarch at Constantinople, & put in his place, Anastasius. The Pope of Rome sent Gregory the third, vnto the Emperour, and wrote vnto him, that he should put Germanicus into his former place againe. Which the Emperour refused to doe: Whereupon, the Pope found the meanes, and preuayled so farre, that all Italy fell from the Emperour, and quite forsooke him, (which no other him euer attempred, but patiently suffered persecution:) Hee likewise cursed the Emperour, thinking that when the Empire was deuided in it selfe, hee would put in for the greatest share, if not all; and the rather, for that he had gotten him a great Name amongst Princes, and thought it not enough to be onely great in Name, but likewise in Power, and Command: Whereupon he kept Rome to himselfe, and by vsurping Authority, graunted the Empire to whom he best liked.

How

# The Nunnes

How the Pope came to haue Rome.



When Constantinus the fifth, the Sonne of Leo the third, was Emperour, being much offended with Pope Zacharias, by reason of his father, whom Gregorius suffred to die vnder his Curse in Messambria, and caused all Italy to fall from him, whom he purposed to reduce to their former subiection. Zacharias the Pope, fearing that Constantinus should clippe his winges, sought an other meane then *super hanc Petram*, vpon this Rocke, Hee sent to Pipinus the Administratoz of France, requesting his ayde, promising to make him King of France, with the fauour and friendshippe of the Magistrates and Rulers: All which, he did in despight of the Emperour, and caused the Romish Empire to be diuided; euery one tooke a part: but the Pope kept Rome as his owne.

## Pipinus the first King, made by Pope Zacharias.



Here haue you the first King made by the Popes power, and the fauour of the Magistrates and Gouvernours, according to the tenour of his spirituall Lawes, 11. q. 1. *To quidem*. But this Pope died the next yeare after, and Stephanus the second, succeeded him; who was much vexed by King Astulphus. This Pope likewise implored ayde of King Pipinus to assist the Church of Rome: which he did, & droue King Astulphus

# Prophesie.

phus from Rome, and gaue the Pope Stephen the Cittie of Rauenna, with diuers other Citties.

So now is the Pope successiue become a ruler of Emperours and Kings, and hath utterly forsaken a sincere profession of the Gospell, to be a Tempozall Polititian, forgetting the foote-steppes of the auncient Fathers, who liued in Poverty, sorrow, Care, and all kinds of persecutions. How can he then be the most holy Vicar of Christ, and successor of Peter? Wee find it written: Deare brethren be my followers, as I am the follower of Christ. If the Pope with his Retinew doe follow Christ? great reason then that we should follow him: but neither Christ nor Peter, will know them, for thus shal they be answered, *Nescio Vos*, I know you not, *Quia Operati estis iniquitatem*. You haue set forth your owne naughtinesse, in *Summa ebrietate sicut fortes Ephraim*, in all filthynesse and diuers other kindes of vngodlinesse of life.

1. Cor. ii. 1.

Thus farre haue you heard of the beginning of the Pope, the augmentation of his State, and the hight of his Power: And now shall you see the declining of his Pride and downefall, which many auncient and reuerend Fathers foresaw, albeit they durst not set it downe but in mysteries, of the time which is now at hand.

## The Vnicorne shall thrust

the Popes triple Crowne from his head.



Now that the Pope through his subtiltie and cunning, hath attayned to the reigne of this world, by the helpe of the Diuell, (for no true Christian ever aspired to such a Kingdome) and therein kept himselfe. And although God put him downe,

B 3

yet



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yet will he not auoyde, till the righteousnesse of God shall come and iudge, and utterly destroy the Pope, and expell and driue him out of his reigne, which is the Diuels; by whom he got it with worldly power: and the same is signified by the Unicorne.

1. King. 18. 40.  
2. King. 10. 25. Although the Keyes, that is, the Power of Absolution, be taken from the Pope, yet is he set heere in despite of all faithfull people to forgive sinne, vntill such time as the Sodomiticall sinne be accomplished: And then will God (euen as he sent the Iewes a Titus, send a Iehu also to Baals Priests, and suffer them one to destroy another.

But the Pope can not be put downe from his dignitie and power; because the Prince of this world doth assist him: Nor shall his destruction bee, vntill his Enemies become as strong as Unicornes.

Psal. 22. 21.

Dauid calleth vnto God; Deliuier mee from the Vnicornes. Doubtlesse by them, he meaneth his mightie and strong Enemies, as Saul and his companie; from whom (without the especiall helpe of God) he could not be deliuered. Likewise the persecutors of Christ are named in this Psalm, Vnicornes; by reason of their tyrannie, wherein they imitate the nature of the Unicorne.

Iob. 39. 12, 13,  
14, 15.

Likewise Iob writeth: Thinkest thou the Vnicorne will be so tame as to doe thee seruice: or to abide still by the Cribbe? Canst thou bind a Yoake about the Vnicorne in the Furrow, to make him plough after thee in the Vallies? Mayst thou trust him, because he is strong; or commit thy labour vnto him, that he will bring home thy Corne, or carry any thing to thy Barne? No in no wise, for hee is too exceeding strong: a fearefull and unrulie Beast.

Luk. 1. 69.

The very true Hope of saluation, that shall ouerthrow all Anguoshinesse (if you will spiritually vnderstande it) Zacharias reciteth. And what soeuer God hath done spiritually,

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ritually, that is ordeyned by himselfe, needs must it pre-  
cede in the world, for he is able to find a sure defence for  
his owne, when his pleasure is, and afterward to breake the  
Rod also of the vngodly, and cast it into the fire.

Seeing the Pope is mightie, and would not that any  
man should resist his power: there is one must come that is  
more mightie and puissaunt, that shall lift him out of his  
Nest, and overcome him, and so shall he perish. In the  
meane while, let him defend himselfe so well as he may, for  
when that strong Enemy comes, all will be lost: For  
now is the Axe put to the Roote of the Tree, and the work-  
man striketh already thereat, to pull out his Roote from  
the Earth, insomuch that men shall aske, Where did  
Babylon that great Cittie stand?

In the 22. Psalm, David complayneth vnto God, say<sup>ing</sup> Psal. 22. 12.  
ing: Many Oxen are come about mee, and fatte Bulles  
close mee in on every side. There the Bulles and Oxen,  
doubtlesse doe signifie the Strong enemies of David; as  
Saul, with his adherents: But spiritually it may well be  
applyed vnto the death and passion of Christ. These two,  
haue through the helpe of God, overcome all their En-  
emies most rightfully: But the Pope vniustly without  
right, hath brought vnder him, almost all Princes, Lands,  
Citties, and people, so as all men must lye downe at the  
Popes feet, and kisse them deuoutly, although they could  
wish to be dismiss of it.

Secondly, this Oxe, is compared to a Common Artifi-  
cer or poore Husband man: For that he is a Beast fit for  
all Labours, in field and village, but seldome vsed in great  
Citties, and is fed with no other Dainties then Hay or  
Chopt-straw: yet now by the Popes institutes, he is so  
farre consumed and spent, that he cannot Labour any more,  
yea the very Marrow is soaked out of his bones that he is  
scarce

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scarce able to stand, but lyeth downe, wishing to be deli-  
uered from the Popes Tyranny: but all in vaine, for such as  
should helpe, are onely lookers on, without putting too a  
helping hand, as if it nothing concerned them.

Reue. 13. 8.

O right, Emperours, Kings, & Princes, ought to lend  
their helping hands to deliuer the poore Oxe from his  
miserie, so may their owne businesse prosper the better  
afterwards, & their subiects would become the more obe-  
dient; for the Scriptures haue taught them how to be-  
haue themselves towards their Magistrates and Ru-  
lers: and doubtlesse they would doe it. But in the Reue.  
may be seene what they are that worship the Beast: and  
there shall you finde the cause, why it cannot be otherwise.

Ezech 16. 37,  
38. 39. & 23.  
28 29.

As much as wee haue written hitherto, wee and our pre-  
decessors haue seene; but now, this relecth only, that he  
sitteth not naked. Yet according to the Scriptures, wee  
shall finde the same in a good forwardnesse. In diuers  
places of Scripture it is mentioned, how God hath disco-  
uered Sodom and Gomora, Ierusalem, and other Lands,  
and made them mocking stocks to all men, and in the end  
left them naked altogether. In the 16. Chapter of Eze-  
chiell, God speaketh in this manner: I will gather togea-  
ther all thine enemies against thee, and will discover thy  
shame before them, that they may see thy filthines. I will  
giue thee ouer into their power: they shall strip thee out  
of thy Cloathes; all thy faire and beautifull fewels shall  
they take from thee: and so let thee sit naked and bare.

These words witnes, that God will trouble their world-  
ly Rule and power, and utterly destroy it: and that the  
Pope at the last, shall leese all his power, honour, Riches,  
pleasure: & finally, be left without all comfort or assistance  
in this world; and sitting bare and naked, shall become most  
Contemptible, and the very husbandman shall mocke him,  
and



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and say, Loe what a goodly Pope you be now? What is now become of your Rule & power ouer Emperours and Kings? Where is your gouernement? Where are your pardons? What is become of your curling with Bell, Booke, and Candle? What, is your holy Water-pot broken? I thinke thou art but pooze now; now shalt thou suffer hunger and Colde, and shalt be otherwise handled yet, for thou shalt be burned in the fire, and be measured unto, even as thou hast measured to others.

To this issue must it come; wherefore let no man be abashed, or thinke it incredible, by reason (as yet) there is small shew or likelihood. The children of Ierusalem must needs to Babell, and there suffer out their time: But what followeth the same? When your time shalbe accom-  
2. King. 24.  
15. 15.  
2. Chro. 36. 10.  
then (saith the Lord) I will remember you and visit you againe, and Minister my word vnto you, and bring you home againe, and the Lands of that King shalbe obedient to many Kings and people; and finally, shalbe subdued vnder the Medians: even so although we suffer a while, yet shall not the vngodly be shirked with defence as if they were in the right way: but shall come to an end, and be rewarded according to their wickednesse, and pay double for that which they haue recovered, as we finde it to haue happened, vnto all the vngodly Emperours, Kings, Princes, and high Priestes, in the holy Scripture.

This is witnessed not only by the holy Scripture, (wherunto they giue litle credit) but by the Prophecy also of a certaine Nunne named Hillegard, being one of their one Religious women, whose Prophecie beare followeth.

The

# The Nunnes

## The Prophecie of

Hillegard the Nunne.



**A**ll worldly Princes, and the Common people also, shall fiercely fall vpon you Priestes, which hitherly haue abused me. They will turne you away from them, and put you to flight. They shall take away your Substaunce and Riches, because that in your time, you haue not kept the order of your Priestshood well. These wordes will they speake by you: Let vs cast these Bathy-breakers, Robbers, and people replenished with all kind of iniquitie, forth of the holy Catholike Church: for the holy Church is contaminated and polluted by them: And therefore will God suffer all such thinges to come vpon you; yea, the Kinges of the world shall assist them with their powers, that shall withstand you. Your Priestly Dignitie and Annoynting, they shall esteeme as nothing worth: And to that purpose will they gather together in Counsell, that they may drive you out of their Dominions; because you haue giuen away the most Holy and Innocent Lambe from you, with your vngodly and abhominable wordes, which shall be as a reuenge of God vpon men. The Mist shall couer the whole Earth, so that all your Grasse shall dry vp, and your Ornamentes become pale. The Deepe shall suffer Earthquakes, and then shall appeare the very Anger of God, and the Rage both of Heauen and Earth.

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GOD will send a righteous and straight Iudgement, against the transgressors of righteousness: And then shall we say altogether; How long shall we forbear and suffer these rauening Wolves? They ought to haue bene feeders of the soules; but they are their destroyers: They binde, and unbinde, at their owne pleasure, (yet such power belongeth not vnto them) and as most fearefull Beastes, they utterly cast vs away.

Thus we still remaine in our miserie, and they in their sinnes, in somuch that all Christendome perissheth through them. And whatsoeuer is right, that make they not, but worst and onely doe that, which is contrary to the Lawe of God. They deuorpe vs, as the Wolfe doth the Sheepe: they liue continually in lust and gluttonie; they be very robbers of the Church: and what soeuer they can catch or come by, they take and deuorpe it. Also, they make vs poore with their Occupation. They damne themselves, and desire to destroy vs also. Therefore will wee iudge them rigorously, and separate them from vs; for they are rather seducers, then teachers: Yet care they not for it, but remaine so still, seeking to make all Kingdomes subiect vnto them.

Nevertheless for all this, they must away, and leaue behind them all that they haue: neither shall they any more rule ouer the people againe, with Lands, Possessions, Vineyardes, and other temporall Goods, which worldly Princes be annoynted for.

A Pope should be a Pope, a Knight a Knight, a Gentleman a Gentleman: wherefore all such thinges as they possesse vnrighteously, shall be taken away from them. But against the same, will the Spirituallie (as heades of this worlde) repine and rebell; to witt, the Popes, Cardinalls, Bishops, Abbots, and other Prelates; first, with their Curse, and with shutting vp of the Heauens: but the



# The Nunnes

same will not serue, neither shall men feare it any whit.

After that, they will get them to their Armour and Weapons, thinking therewith to defend themselves: but against the Iudgement of God, they can doe nothing, for their time is come. Thus much prophesied the Nunne Hillegard.

Apoc. 18. 6.  
& 20. 3.  
Math. 25. 30.  
Dan. 7. 11.

So now must the bloody Whore drinke of her owne Cuppe, and the Beast, with the false Prophets also, bee Cast downe into the bottomlesse Pitte; where as there is no rest night nor day: There to suffer paines eternally. And then will Christ rayle vp faythfull Shepheardes to feed his flocke.

What these bee, the Scriptures plainly declare, and they cannot fayle; for all is truth that cometh from God: and he is righteous, and also will send good Shepheardes when he seeth his time: For those that come from him, liue in his fayth and feare, and liue according to the doctrine.

Math. 24. 9.  
& 25. 13.  
Luk. 21. 12.

These be the true Seruants which Christ speaketh of, which in due time set forth the Guiftes and Glory of the Father of the Householder, and not their owne Traditions, whereof (as yet) the world is full. But the Lord (at his good pleasure) for his Sonne Iesus Christes sake, will scombe away all filthy Peresies, and make his Glory appeare.

The

# Prophesie.

## The Conclusion.



Iuers other Prophecies there are,  
but nothing necessarie to be set  
downe, for that this is sufficient  
to giue the Readers satisfaction,  
and an assured hope of Reforma-  
tion, except they want the chiefe  
effectes of their eyes and eares.  
The Romish and Babilonish  
Strumpet, is heere portrayed  
foorth (euen to the very life) that the ignorant man may  
say, This is shee. Drinkee not with her Cuppe, made  
drunke, and with her cunning and falsehood, overcome  
Emperours, Kings, and Princes; and with her Snares,  
ouerthrowne the most part of Christendome: Let every  
man marke it well: When did they any thing, but poyse,  
Shame, Lie, Deceiue, Burne, and Banne; euer increasing  
Warres and Burners, setting Kingdomes together by  
the eares, untill they themselves became the heads of all:  
The same hath continued many yeeres; but now it is nee-  
ming to an end: for the time of the Repay is come about,  
and hee is coming, that speaketh: I am Alpha and Ome-  
ga, the beginning and the ending: the first and the last. Apoc. 1. 8. &  
21. 6. & 22. 13.  
Blessed are they that follow his Commandements; for Elaiv 41. 4.  
they shall come to the Tree of Life, and enter the gates of Apoc. 21. 3.  
Celestiall Ierusalem: out of which shall bee secluded all  
Vnbeleeuers, Enchanters, Whores, Murderers, Idola-  
ters; and all such as follow Lyes: whose portion is in the  
vnquenchable Lake that burneth with Fire and Brim-  
stone.

# The Nunnes

Apoc. 22. 6.  
Math. 2. 1. 2.

Now hath Iesus Christ sent his Angell againe, to shew the people, that hee is the very Roote of Dauid, and the cleare Shining Starre; and in no other is there any saluation, but in him onely: There is no other Name vnder Heauen, whereby wee may be saued, but this onely.

Act. 4. 12.  
Apoc. 22. 11.

Now hee that is faythfull, let him be faythfull still: Hee that is Holy, let him become more Holy, and continew to the end: for the time approacheth, and let vs be readie, that when he knocketh, we may open; for those that doe otherwise, the danger is apparant; For vnto such, both Baptisme, and all other Holy rites, are in vaine. Wherefore let vs beware, that wee be Christians as well in deed, as in word; and pray continually to God to guide vs aright by his holy Spirit. To whom be all honour and prayse, both now and ever. Amen.

FINIS.



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